

N. 2429.

General Maynor.

[Faint handwritten text at the bottom of the page, likely bleed-through from the reverse side.]

The Bishop of NORWICH's

Spittal-Sermon,

At **St. BRIDGET'S Church,**

On Easter-Monday, 1710. 10

GISSON

Garrard Mayor.

Martis ix. Die Maij, 1710.
Annoq; R. R^{na}. Annæ
Magnæ Britannia, &c.
Nono.

THIS Court doth desire the Right
Reverend Father in God, the
Lord Bishop of *Norwich*, to Print his
Sermon Preached before them, and the
Governors of the several Hospitals of
this City, at the Parish-Church of *St.*
Bridget, on *Monday* in *Easter* Week last.



GIBSON.

A ^{694.e6}
14
S E R M O N
Preach'd before the
R I G H T H O N O U R A B L E
T H E
L O R D M A Y O R

And the Honourable
Court of Aldermen,
W I T H T H E
G O V E R N O R S of the several
Hospitals of the City of
L O N D O N,

In the Parish Church of *St. Bridget,*
On *Monday* in *Easter-Week,* 1710.

By the Right Reverend Father in God,
C H A R L E S Lord Bishop of *Norwich.*

Grimmell

L O N D O N:

Printed for *D. Midwinter,* at the *Three Crowns* in
St. Paul's Church-Yard. MDCCX.

S E R M O N

Preach'd before the

RIGHT HONOURABLE

THE

LORD MAYOR

And the Honourable

Court of Aldermen



Gov. of the several
H. of the City of

L O R D M A Y O R

In the Parish Church of St. Andrew

On Monday in Easter Week, 1710.

By the Right Reverend Father in God,

CHARLES LORD BISHOP OF NEWCASTLE

Preach'd

L O R D M A Y O R

Printed for T. Mallet, at the Three Crowns in
St. Pauls Church-Yard. MDCCLX.

I COR. xii. 24, 25.

God hath tempered the Body together, having given more abundant Honour to that Part which lacked ;

That there should be no Schism in the Body ; but that the Members should have the same Care one of another.

THE Design of the Apostle in this Chapter, is to enable the *Corinthians* to form a right Judgment of the Proceedings of God in his various Distribution of Spiritual Gifts, and the divers Orders he set in the Church ; that they might account of each according to its proper Dignity and Use ; that no one might be uneasy at his particular Portion or Place, nor any one overlooked or despised ; but that All should work together for the Advantage of all, and for the Good of the whole.

And the better to fix these right Notions in them, he shews them that God had proceeded in building his Church, the Mystical Body of Christ, by the same Measures he had observed in framing the Natural Body of Man ; which was so well contrived, that were each Member conscious of its own Beauty and Use, and could it declare the Sense it had of it, each would shew

A Spittal Sermon before

it self satisfied with that Rank which it bears in the Body, and they would assist each other by Choice, as now by the Direction of Nature they all of them constantly do.

And as every Man is conscious of that Wisdom with which all the Parts of his Natural Body are framed and disposed ; so the Apostle takes it for granted, that if Men attended unto it, they would see and confess that the same Wisdom appeared in forming and fashioning that Body of which Christ is the Head. He supposes they would not expect to see every Member in the same place, or appointed to the very same purpose ; but would look to have each disposed in its Order, and proper Offices assigned to every Part ; in such sort, as that no one should be able to say it had no need of the other, nor any one tempted to look on it self as of no sort of use ; but that all should contribute to the mutual Support of each other, and to the Life and Health and Beauty and Strength of that Body which was made up of them all.

For God hath tempered the Body together, having given more abundant Honour to that Part which lacked ; That there should be no Schism in the Body, but that the Members should have the same Care one of another.

In speaking to these Words I shall consider,
 1. The Variety and Order settled by God in the Natural, Spiritual, and Civil Bodies of Men.

2. The

2. The Use we have to make of observing this Order, in every one of these several Bodies.

I. The Variety and Order settled by God in the Natural, Spiritual, and Civil Bodies of Men. And to begin with the Natural Body, from which the Apostle takes his Argument, to satisfy the *Corinthians* of the Wisdom and Goodness of God in the various Dispensations of his Spiritual Gifts; I need insist upon it the less, because 'tis a Thing we cannot avoid being sensible of. We see and feel and experience every Day the great Variety of Parts of which we consist; and from the constant Occasion we have for them all, cannot but apprehend very plainly, how much less we should be able to do, toward the Support and Convenience of Life in the State we are in, had either fewer Members been written in God's Book, or were we to lose any of those which at present we have. *But now hath God set the mem-*

Ver. 18, 19.

bers, every one of them in the body, as it hath pleased him: and if they were all one member, where were the body? But now are they many members; yet but one body. And even those members of the body, which seem to be more feeble, are necessary; God having, by making them so, given more abundant Honour to that Part which, in common Appearance, seemed to lack. It was from the stupendous Adjusting of all these together, that Galen of old inferred the Existence of God: and tho' they who are skilled in Ana-

20.

21.

tomy

tomy have a Satisfaction peculiar to themselves, in this Argument for his Wisdom and Power; yet there are none of us, who may not, without the Help of this Art, see enough of our selves to find out, that *we live, and move, and have our being* in God; and are *fearfully and wonderfully made*, the Work of his Hands.

After the same Pattern has God been graciously pleased to dispose the Church of Christ, which is a Spiritual Body of Men, united under Christ as their Head, and quickened by his Spirit, as the Life and Soul of that Body.

I shall not here speak of that Diversity of Gifts, to which the Apostle refers; because they are most of them ceased: and the Present and Ordinary State of the Church affords Occasion enough to observe the wise Variety by which it has been upheld in that tolerable Order in which it subsists to this Day.

That standing Distinction of Ministers in it, which has been transmitted down from the very Beginning, and is, God be thanked, happily preserved amongst us to the Honour and Good of this Church, is one great Resemblance of the Diversity of Members in the Natural Body, and of the Use of that Difference.

For by this Distinction there is a great deal of Confusion prevented in the ordinary Administration of Divine Things: and the People know where to apply for that Direction and Help, they at any time want. The different Talents that are afforded by Nature, and the different
Mea-

Measures of Goodness and Power, that are added by Grace to the several Members of Christ's Mystical Body, do all tend to the better State and Unity of it ; while it is the same God that giveth the one, and the same Spirit that dispenses the other. For all these several Gifts, whether of Nature or Grace, are ordered so as to make all those that possess them severally to stand in need of, and to be of use to each other.

The Learning and Abilities of those that are of good Understanding give Light to the Ignorant : and the Plainness and Simplicity of those, who have less Knowledge, is a Caution to the Men of Skill against being too Subtle. The Zeal and Forwardness of some puts Life and Motion into the Spirit of those that are too slack and remiss ; and the Calmness and Moderation of others serves to temper and govern that Heat, which would otherwise be too apt to inflame. The Courage of many in the ways of Religion supports those who are more subject to Fear : and the Humility and Diffidence of these does help to keep in that Courage from growing too bold. And thus by a wise tempering these several Dispositions and Faculties together, all the Purposes of the Spiritual Body are served ; and no Part is without its proper Design, or is defrauded of its proper Supply.

In like manner has the Providence of God ordered the Civil Bodies of Men, and taken Care that the different Degrees, which were soon found, and have ever since continued amongst them,

should contribute more to their Welfare and Happiness, than an equal Division of that, which now comes to them in several Proportions, in all common Appearance would do.

For considering the Passions to which Human Nature is subject, it cannot be expected that Men should live in any Comfort together, without the Assistance of Government ; as in Fact they never have done. Now there is no Government we know among Equals ; nor any Means of uniting them, without putting some Distinction between them.

This we find is done to our Hands, by the Wisdom of God, and Course of the World ; and all good Order and Government is founded upon it. Some are born, and others are chosen to Rule ; and the rest by their Birth and Estate of Life are prepared to Obey : But both one and the other mutually depend on that Body, to which they bear their Relation ; and it is hard to say on which side the Advantage does lie. It is very certain there should never be a Division between them, because they are all but one Body ; and the Joy or Grief of one Part, is, or ought to be the Joy or Grief of them all.

And as this Distinction between the Head and the Members is necessary to the Constitution of a Political Body ; so we find that there is a great Distinction also between the Members themselves, answerable to the several Offices that are to be done in any Civil Society. For neither here have all Members the same Office, nor are they

they all fit for the same. When the Son of Sir
each had reckoned up several Artificers, he says,
All these trust to their Hands, and every one is
wise in his Work; without these cannot a City be in-
habited, and they shall not dwell where they will,
nor go up and down. They shall not be sought for in Ecclus. 38.
publick Counsel, nor sit high in the Congregation; 31, 32, 33,
they shall not sit in the Judges Seat, nor understand 34.
the Sentence of Judgment: But they will maintain
the State of the World, and their Desire is in the
Work of their Craft. And so vast is the Variety
 of these Occupations, that I shall not offer at any
 Enumeration of them. They are evident to all
 Men, and to none more than to the Inhabitants
 of this Great and Magnificent City; which more
 or less, bears a Part in almost all the Business that
 is in the World.

All that hear me are abundantly sensible of
 the many Hands that are daily employed in dif-
 ferent Works, and the manifold Use there is of
 these various Employments. For by this Means
 there is some Employment for all, as it is abso-
 lutely necessary for the Good of the Whole, that
 all should be duly employed. They who are not
 fit for one thing, are, or may be made fit for a-
 nother; and there is no Office so low, which
 does not add Comfort and Life to those that dis-
 charge it.

The different Degrees of Worldly Business,
 and Worldly Advantage, as they require Men of
 different Abilities, and different Ranks; so they
 give a great deal of room for the Improvements

A Spittal Sermon before

of Industry, and are a great Encouragement to Men to use their utmost Diligence in that Station to which they are called. And as the Variety of Stations that are in this World is of this Beauty and Use to the whole; so may particular Persons be easy in any: Because each has its proper Satisfaction attending it, and it can never be necessary for any Man's Happiness to be raised to a higher Degree, or even to keep in that where he is.

His Troubles may possibly increase with his Fortune, and he may find himself better in a lower Estate. His Happiness can never consist in his being this or that Member; but in faithfully doing the Office of that which he actually is; in which he shall certainly find his Account. For in this Respect also, God hath tempered the Body together, having given more abundant Honour to that Part which lacked; That there should be no Schism in the Body, but that the Members should have the same Care one of another.

I shall proceed therefore in the next Place to consider,

II. The Use we have to make of this Order of God, in every one of these several Respects.

I. And in Respect of our Natural Bodies, we are, in the First Place, to admire and adore the Wisdom of God for having laid his Hand upon them, and formed them in so wonderful a Manner. And, considering the Uses for which he has

has fitted the several Parts of which our Bodies consist, we should never invert that Order of Nature; but apply all our Members to those particular Functions for which they were originally intended; and take the greatest Care of such as are weak, and most apt to be hurt, as being necessary to the Support of our Strength. We should every one of us know how to possess his vessel in sanctification and honour; not in the lust of concupiscence, even as the Gentiles that know not God: but in the Service of him by whom our Bodies were made, and by whose Providence they are daily preserved.

1. Theff. 4. 4.

And since God has been pleased to observe the same Sort of Order in forming the Spiritual Body, the Church, we are all of us, as Christians, obliged to stand to that Order, and put ourselves under the Direction of it. God having set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, They who answer to these several Characters are bound to take heed to their particular Ministry, that they fulfil it accordingly; that they do not confound what Christ has distinguished, but each of them abide in their several Place. And all Christians, committed to their Care, should look on them, as the Ministers of Christ, and Stewards of the Mysteries of God; and esteem them very highly in love for their Work sake. And all Christians indifferently should look on each other, as Members of the same Mystical Body, and have the same Care one of another. No Difference of Stations.

A Spittal Sermon before

tions or Talents, with which they are severally entrusted, should make any the least Schism or Division between them: But all these Diversities of Powers, and Gifts, should be turned and improved, as they were intended by God, to the better State of the Body in general, and the greater Comfort and Ease of every Part.

For the Manifestation of the Spirit, in whatever kind it is made, is given to every Man to profit withal. To one is given by the Spirit the Word of Wisdom, to another the Word of Knowledge, and to another Faith by the same Spirit, to the end that the Prudence of one may direct the Knowledge of the other, and the Faith of a Third may receive Increase from, and also perfect them both.

Ver. 7, 8, 9.

Rom. 15. 1.

The Strong ought to bear the Infirmities of the weak, and not to please themselves; and the Weak should not take upon them to censure the Strong: But each should so help and assist one another, that they, who have Strength may get Mildness of Temper; and they who are under Infirmities may gather some Strength. No Member should boast, because he has nothing which he has not received; nor should any look on himself as neglected, because the same Spirit, tho' in different Manner, is given to all; and the same Lord over all is rich unto all that call upon him.

3. Let us then go on to consider the Use we have to make of observing the same Order of God, as it appears in the Civil Bodies of Men.

It

the Lord-Mayor, &c.

It has already been mentioned, and it is evident to us, that a vast Variety of Stations and Employments goes to the upholding of Civil Society, and to the furnishing the common Conveniencies and Comforts of Life; and the Use we have to make of this Observation, is, to take Care in our several Stations, that this Wise and Excellent Order of Providence may answer as fully, as possible, that desirable End for which it is laid.

If God has so tempered this Body together, having given more abundant Honour to that Part which lacked, that there should be no Schism in the Body, but that the Members should have the same Care one of another; we must go and do likewise in all that which remains to be done: and not think that any Member has no need of the rest; but provide that each may give that Help to the others which either may lack. For *the Eye cannot say to the Hand, I have no need of thee; nor again, the Head to the Feet, I have no need of you: nay, much more those Members of the Body which seem to be more feeble, are necessary.* And therefore the Head must have all the Members under its Care; and every Member must contribute its Share to the Support of the Head. The Foot must not pretend to say it is not of the Body, because it is not the Hand; nor must the Ear say the same, because it is not the Eye. They are all of them equally Members, tho' set in a different Place, and made for a different Use; and the common Welfare

fare and Ease of them all depends on their Orderly Working under the Head.

1 Cor. 7. 20. *Every man must abide in the same Calling wherein he is called, till the same Providence that placed him there calls him up higher: and no man must think himself discharged of the Duties he owes to the Body, because the Office he bears in it is not so high as he may possibly think it should be.*

From such kind of Thoughts it is, that Factions and Seditions arise; nor can the Unity and Peace of the Body by any means be any longer preserved, than the Members of it are satisfied with the proper Functions assigned them, and quietly do their several Parts.

To secure this as much as is possible, and to prevent that Uneasiness which sometimes grows to a general Disorder, it is incumbent on those who have the Care of the rest of the Members, or Abilities to help them, to see that none of them may ever have Cause to complain of their being neglected; but that all may find the Benefit of being a Part of the Body.

Those Members which we think to be less honourable, on those, according to the Order and Wisdom of God, we should bestow more abundant Honour; that Comeliness may be added to those Parts which are in any measure uncomely. Such are the Poor, the Diseased, and the Ignorant People of any particular Countrey, who are therefore to be relieved, attended, and taught; that they who are, considering the State of this World,

World, necessary Parts of the Political Body, may not only be kept from being offensive and injurious to it ; but may be made by Improvement and Care, the Supports and the Ornaments of it.

You will, I am confident, all bear me witness that this may be done : Nay, you all know that great Things have been done in this way already, through the Piety and Encouragement of our Princes, and the Wisdom, Charity and Care of those who have under them govern'd this Noble and Ancient City.

But tho' you do know it, and be established in the present Truth, it will not, I assure my self, be unpleasant to you to hear a faithful Account of the Effects of this Care, and to be stirred up to the Continuance of it, by way of Remembrance.

Here the Reports from the several Hospitals were read.

From these several Reports, we may observe the great Variety of Sufferings and Wants that is among the Members of this Political Body, and the several Ways of their being relieved.

Ignorance, and the want of Preparation for proper Employments, is provided against by the Care of *Christ's Hospital*, and many are yearly trained up there, to be useful Members of the Church, as well as the State: And by this Means, a great deal both of Impiety and Misery is prevented from spreading amongst us.

Of the like Nature with this is that part of the Charge of the *Work-House*, which is employed in the Education of Poor Children: And both these do highly deserve and require our Assistance, as the Stock of both Houses is low; and as it is, of the two, a greater Good to the Publick to prevent Evil, than to remove it out of the way.

But forasmuch as no Care is great enough for preventing all Evils from coming; therefore is that Charity also to be praised and encouraged, that takes the next Step to cure that which other Methods could not prevent.

Of this kind is the Hospital of *Bridewell*, founded upon this wise and just Rule of the Apostle, That if a Man will not work, neither should he eat. Here the *Idle* and *Vagrant*, that have brought Poverty and Distress upon themselves, as it were with the Violence of an armed Man, are taught to mend their Condition, by mending.

ing their Manners; and made to have recourse to that Labour for Sustenance, which they blindly run from before as a Grievance unto them.

And of like Nature with this is the other part of the Charge of the *Work-House*, that is applied to the Reformation and Help of such loose and disorderly Persons, as would otherwise be a great Nuisance to the Place where they dwell. These therefore not only for Charity, but for the sake of good Government, should be encouraged; that the Disorder get not up into the nobler Parts of the Body, by too much Neglect of these Inferior Members.

Other Cases there are that seem to be Objects of mere Compassion and Pity. Such are the *Wounded, the Sick, the Diseased, and the Maimed*; whether any of these Calamities have come upon Men by their Faults, or in the common Visitation of others, or even by doing their Duties. For tho' these latter do certainly most deserve our Compassion; the others undoubtedly need it as much, and in some Respects more; and all should have it as their Cases require.

This Part is answered by the Hospitals of *St. Bartholomew* and *St. Thomas*; and is so great a Burden upon them, that I trust, God will put it into the Hearts of those that are able to make it easier to them.

There is one Case of Pity behind, I mean that at *Bethlehem*; which affects me too much a great deal to let me say much upon it. And one cannot but be at a loss how to express the Sense one has of the sad Condition of those who are out of their Senses. But if we take our Notion of it from what we know of those Disorders that come nearest to Madness; and the outward Symptoms that discover themselves in Persons that are actually Distracted, especially in the melancholy way, who are a Terror to all Persons they see, as all Persons they see are a Terror to them; we cannot help thinking it exceedingly Miserable, and feeling the utmost Compassion for those whose sad Condition it is.

I cannot therefore look on it as necessary to plead for those who cannot speak for themselves. Their deep Silence, to say nothing of the Returns of their Rage, is more moving than any Words set in order can be.

It cannot be expected that all People should, beyond their Prayers, extend their Help to all these Cases: But 'tis to be hoped all of them will find Persons enough that are able and willing to give them severally their proper Relief.

Tho' all of them are pitiable, yet all Men are not equally moved by all the several Objects of Pity,

Pity, any more than they are able to consider them all; but one is more affected with the Ignorance, another with the Idleness he finds in the World, and the Mischiefs of each. Another is pierced with the Cries of Want, and the Groanings of People under the Diseases and Pains of the Body; and others feel yet a more sensible Grief for those that are troubled in Mind.

All these Calamities are at present before us together; and surely no one can be so insensible of them, as not to be touched by one at least or other of these: nor can I doubt but that these several Hospitals, of whose Care you have had an Account; and who labour under their several Difficulties, will, by the Kindness of new Benefactors, be enabled to go on with their Work, and provide for them all.

I have the more Reason to hope so, because by every one of these Charities, Provision is made for the better Estate of the Spiritual, as well as the Civil Society. Some are trained up from their Youth to the Knowledge and Practice of the Christian Religion; others by suitable Discipline are brought to a Sense of their Duty, or at least are restrained from transgressing it in that licentious Manner they formerly did. And others again by proper Relief under Sickness and Pain are preserved from a great deal of Impatience, and encouraged to place their Dependance
on.

on God. And tho' People under Distraction make no immediate Use of the Good that is done them; yet they who are, by the Blessing of God, restored to their Senses, will be very apt to break out in his Praise, and find themselves doubly bound to employ the Reason he has a Second Time given them, to his Honour and Glory for the rest of their Lives.

In a word, a great many Christian Virtues are exercised by those that shew this Compassion; and a great many are also excited in those that receive it.

It is a great Means of making both one and the other grow up in that Faith, from whence this Charity flows; and live together in the mutual Exchange of good Offices, as all the Members of Christ's Body should constantly do.

Her Majesty, who is under Christ the Head of this particular Church, has shewn us the way, in that tender Regard she has ever had to all the Wants of the Body under Her Care; especially the Wants of those, who are the Ministers of it; and in that Advice She has lately been pleased to give us from the Throne, to *study to be quiet, and to do our own Business in our several Stations.*

Let

Let us all then endeavour to follow Her Gracious Counsel, and Her Shining Example; and not only do our own Business, and let others do theirs, but assist them in it as much as we can; and look into every Part of the Body, that if it is possible, no Member may lack; but that there may be a Sort of *Equality*, *by all the Members having the same Care one of another.*

And that this Care may have the desired Effect, *let us beseech God, by whose Spirit the whole Body of the Church is governed and sanctified, that he would receive the Supplications and Prayers, which we offer before him, for all Estates of Men in his Holy Church; that every Member of the same, in his Vocation and Ministry, may truly and godly serve him, thro' our Lord and Saviour Jesus Christ, to whom be glory in the Church, throughout all Ages World without End. Amen.*

F I N I S.

Let us all then endeavour to follow the
 good Counsel, and the shining Example, and
 not only do our own Duties, and let others
 know, but still show in as much as we can,
 and look into every Part of the City, that it
 is possible, no Man should be idle, but that
 there may be a sort of Industry, by all the Means
 that the Lord-Mayor can use to procure.



And that this City may be the more
 improved, let us all endeavour to
 make it the most beautiful, and
 is to be desired, the Improvement and Repair
 of the City, for the Honour of the
 City, and the Benefit of the People.
 That every Member of the City
 should be diligent and industrious,
 and that the Lord-Mayor should be
 in whom is given the Charge, to see
 that all things be done as they
 should be.

